

CONFIDENTIAL.]

[No. 40 of 1910.]

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE
Week ending the 1st October 1910.

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LIST OF NEWSPAPER.

[As it stood on the 1st January 1910.]

No	Name of Publication.	Where published.	Edition.	Name caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta	Weekly	Barendra Lal Mukerjee, Brahmin, age 28.	1,000
2	"Bangaratna"	Ranaghat	Do.	Kanai Lal Das, Karmokar, age 30	The paper is not widely circulated.
3	"Bangavasi"	Calcutta	Do.	Behary Lal Sarkar, Kayastha, age 53	15,000
4	"Bankura Darpan"	Bankura	Do.	Ram Nath Mukherji, V.L.M.S., Brahmin, age 49.	800
5	"Basudeva"	Calcutta	Do.	Kedar Nath Bharati, Brahmin, age 35	1,000
6	"Basumati"	Ditto	Do.	Suresh Chandra Samajpati	15,000
7	"Birbhum Hitaishi"	Suri	Do.	Bibhuti Bhusan Paitandi, Mukhtear	300
8	"Birbhum Varta"	Do.	Do.	Debendra Nath Chakravarti Brahmin, age 37.	800
9	"Burdwan Sanjivani"	Burdwan	Do.	Prabodha Nanda Sarkar, Kayastha	900 to 1,000
10	"Chinsura Vartavaha"	Chinsura	Do.	Dina Nath Mukherji, Brahmin, age 43	850
11	"Daily Hitavadi"	Calcutta	Daily	Panchcowri Banerji, Brahmin	5,000
12	"Dainik Chandrika"	Ditto	Do.	Hari Dass Dutt, Kayastha, age 39	400
13	"Dharma"	Ditto	Weekly	Aravinda Ghosh, Kayastha, age 45	2,000
14	"Dharma-o-Karma"	Ditto	Monthly		
15	"Education Gazette"	Chinsura	Weekly	Shibnarain Banerji, M.A., B.L. Brahmin.	1,500
16	"Ekata"	Calcutta	Do.	No fixed Editor in evidence. Principal contributor is Hari Dhan Kundu Teli, age 34 years.	1,000
17	"Hitavadi"	Ditto	Do.	Panchcowri Banerji, Brahmin	30,000
18	"Hindusthan"	Ditto	Do.	Hari Das Dutt, Kayastha, age 39	1,000
19	"Jagaran"	Bagerhat	Do.	Behary Lal Roy	600
20	"Jasohar"	Jessore	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	500
21	"Kalyani"	Magura	Do.	Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,300
22	"Karmayogin"	Howrah	Do.	Amarendra Nath Chatterji, B.A., Brahmin, age 32.	2,000
23	"Khulnavasi"	Khulna	Do.		
24	"Manbhum"	Purulia	Do.	Bagola Chandra Ghose, Kayastha, age 37.	About 300
25	"Matribhumi"	Chandernagore	Do.	Surendra Nath Sen, age 32, Hindu	500
26	"Medini Bandhav"	Midnapore	Do.		
27	"Mihir-o-Sudhakar"	Calcutta	Do.	Sayyid Osman, Muhammadan, age 35; Maulvi Royazuddin Ahmad, Muhammadan.	4,000
28	"Murshidabad Hitaishi"	Saidabad	Do.	Bonwari Lal Goswami, Brahmin, age 45.	Small.
29	"Navajivani-o-Swadeshi Christian."	Calcutta	Tri-weekly	Rev. Lall Behari Shah, Native Christian, age 24.	300
30	"Nayak"	Ditto	Daily	Priya Nath Guha, Kayastha, age 37	3,000
31	"Nihar"	Contai	Weekly	Madhusudhan Jana, age 50	200
32	"Pallivarta"	Bongong	Do.	Charu Chandra Roy, Kayastha, age 36	400
33	"Pallivasi"	Kalna	Do.	Sosi Bhusan Banerji, Brahmin, age 44	600
34	"Prachar"	Calcutta	Monthly		
35	"Prasun"	Katwa	Weekly	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goals, age 39.	500
36	"Pratihar"	Berhampore	Do.	Kamakhya Prosad Ganguli, Brahmin, age 61.	Poor.
37	"Purulia Darpan"	Purulia	Do.	Amulya Ratan Chatterjee, Brahmin, age 38.	About 300
38	"Ratnakar"	Asansol	Do.	Rakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mittra, Kayastha, age 62.	500
39	"Samaj Darpan"	Salkia	Do.	Purna Chandra Mukherji, Brahmin, age 48.	140
40	"Samay"	Calcutta	Do.	Ganendra Nath Das, M.A., B.L., Brahmo, age 56.	300
41	"Samvad Purnachandrodaya"	Ditto	Daily	Purna Chandra Ghattak, Brahmin, age 45.	50
42	"Sanjivani"	Ditto	Weekly	Shiva Nath Sastri M.A.; Ramananda Chatterjee, M.A.	7,000
43	"Sevika"	Diamond Harbour	Monthly		
44	"Soltan"	Calcutta	Weekly	Maulvi Muhammad Monirazzam, Musalman.	1,500

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—concl'd.					
45	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta ...	Weekly	Mrinal Kanti Ghose, Kayastha, age 39	3,000
46	"Twenty-four Parganas Vartavaha."	Bhawanipur	Do.	Hem Chandra Nag, B.A., Kayastha, age 27.	1,000
HINDI.					
47	"Banga Kesri" ...	Calcutta ...	Fortnightly	Newsadika Lal, Kayastha, age 36	200
48	"Bharat Bandhu" ...	Ditto ...	Weekly	.....	.....
49	"Bharat Mitra" ...	Ditto ...	Do.	Mahabir Prasad, Vaisya, age 36; and Amrita Lal Chakravarti, Brahmin, age 47.	13,200
50	"Bihar Bandhu" ...	Bankipore	Do.	Ram Kishore Singh, Ondhia Kurma, age 30.	500
51	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, Kayastha, age 36	1,000
52	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. Dr. A. Nottrott	1,000
53	"Jain Pataka" ...	Calcutta ...	Monthly	.....	.....
54	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kissen Joshar, Khettri, age 31	6,000
55	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, Mahratta, Brahmin, age 28.	3,000
56	"Lakshmi Upadesh Lahri" ...	Gaya ...	Monthly	.....	.....
57	"Marwari" ...	Calcutta ...	Weekly	S. K. Tebrevala, Hindu, age 35	500
58	"Sattya Sanatan Dharm" ...	Ditto ...	Do.	Radha Mohan Gokulji, Vaisya, age 40	300
59	"Sri Sanatan Dharm" ...	Ditto ...	Do.	Ambika Prasad Bajpa	200
60	"Shiksha" ...	Arrah ...	Do.	Shukul Narain Panday, Brahmin, age 35.	250
61	"Tirhut Samachar" ...	Muzaffarpur	Do.	Pandit Jaganand	142
62	"Bara Bazar Gazette" ...	Calcutta ...	Do.	.....	.....
63	"Burman Samachar" ...	Ditto ...	Monthly	.....	.....
PERSIAN.					
64	"Namai Muqaddas Hablul Matin."	Calcutta ...	Weekly	Sayyid Jalaluddin, Shiah, age 59	1,000
URDU.					
65	"Al Pench" ...	Bankipore	Weekly	Syed Husein, Muhammadan, age 36...	250
66	"Darus Sultanat" ...	Calcutta ...	Do.	Quazi Abdul Latif, Muhammadan, age 36.	400
67	"Star of India" ...	Arrah ...	Do.	Munshi Muhammad Zaharul Haq, Muhammadan, age 40.	350
URIYA.					
68	"Garjatbasini" ...	Talcher ...	Weekly	Bhagiratti Misra, Brahmin, age 41	.....
69	"Manorama" ...	Baripada ...	Do.	.....	.....
70	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, Sikh, age 32	700
71	"Sambalpur Hitaishini" ...	Bamra ...	Do.	Dinabandhu Garhnaik, Chasa, age 35.	.....
72	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, Sadgope, age 53.	500
73	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, Tamuli, age 48	500
74	"Utkal Darpan" ...	Sambalpur	Do.	.....	.....
75	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 76	1,000
76	"Utkal Sakti" ...	Calcutta ...	Do.	.....	.....
77	"Utkal Varta" ...	Ditto ...	Do.	Moni Lal Moherana, Karmokar,	500

Additions to, and alterations in, the list of Vernacular Newspapers.

Circulation.	No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
3,600	28A	"Muhammadi"...	Calcutta ...	Weekly	...	...
1,000	43A	"Surbarnabanik"	Do. ...	Do.	...	...
	8A	"Biswadut" ...	Howrah ...	Do.	...	...
300						
13,300						
500						
1,000						
1,000						
6,000						
3,000						
500						
300						
200						
286						
142						
1,000						
250						
400						
380						
700						
500						
600						
1,000						
600						



I.—FOREIGN POLITICS.

THE *Namai Muqaddas Hablul Matin* [Calcutta] of the 19th September, after fully discussing the educational problem of Persia, arrives at the following conclusions:—

NAMAI MUQADDAS
HABUL MATIN,
Sept. 19th, 1910.

(a) Under the present state of Persia compulsory education is absolutely necessary for Persian youths.

(b) Provision should be made for the encouragement of education by awarding monthly stipends prizes and medals to the meritorious students.

(c) Special training is necessary for Persia.

A good many youths who have finished their education in the country should be sent, under Government patronage, to foreign countries for specialising in the subjects of their choice. After their return from foreign countries, Government should give them posts according to their qualifications. The expenses of these youths, while in the foreign country should be borne by the State.

(d) Persia requires a College of Science and Arts.

(e) Students are in need of qualified teachers, both male and female.

(f) Arts and science should be combined, as has been done in Japan where almost every one has a knowledge of some art or other which enables him to earn the means of his livelihood.

(g) The Persians should be taught political science and natural philosophy.

(h) Persian should be the medium of instruction.

2. In quoting a Paris daily, the *Namai Muqaddas Hablul Matin* [Calcutta] of the 19th September speaks of the indignation of the Persians at the insult by the Russian troops to

NAMAI MUQADDAS
HABUL MATIN,
Sept. 19th, 1910.

Russian disorder in Persia.

the Customs officers of Persia, and says that there was peace in the country for one whole year, and that both life and property of the foreigners were quite secure but Russia did not fulfil her part of the promise. An Englishman also testifies to the peaceful nature of the country, and denies Russia's right of interference. This interference has disgusted not only the Persians, but most of the countries of Europe.

The National Assembly arranged for a loan, and the Bank of England agreed to advance the money without the intervention of the Political Department. Hence it is said by the rich men of England and other European States that the Anglo-Russian alliance is injurious both to Persia and to the Christians. This is why they do whatever they like in Persia without consulting their respective Ambassadors. This state of things will result either in the complete subjugation of Persia by Russia, or a revival of the Morocco problem. There is, however, a great difference between the two countries for behind Persia there is India, while behind Morocco there is only a vast desert.

3. Referring to Reuter's telegram from Teheran, to the effect that the

NAMAI MUQADDAS
HABUL MATIN,
Sept. 19th, 1910.

Appointment of foreigners as
advisers for Persia.

Mijlis has decided to employ an Italian and a Frenchman as advisers for the reorganisation of the gendarmerie, and of a Frenchman and an Egyptian Moslem for the ministry of justice, and that in view of the Anglo-Russian objections to the employment of men who are subjects of great Powers, the decision cannot be regarded as final, the *Namai Muqaddas Hablul Matin* [Calcutta] of the 19th September writes:—

The paper does not believe in the truth of the message, although it has no doubt that there had been some consultation about the question between Russia and England to which the entire confusion in the country is due.

What is present idea of our neighbours about Persia? The neighbouring Powers have, on account of the disorders, brought troops in the country, which, we are assured, will be withdrawn as soon as peace has been restored; but the moment we begin to take steps for the restoration of peace a thousand obstacles are thrown on our path. We are told that peace and reform are required in Persia, but it must be effected through them, or through such other State, as they may determine, like Belgium which has completely been under their influence. In short they want Persia to follow the same policy as that adopted by the colonies of those countries, and to surrender her

independence if she meant to retain their friendship. Persians know it is much better to have no minister than to have one nominated by the neighbours. It would now be for the ministers to decide whether they would still live in fear of their neighbours and be mere puppets in their hands, or try to make their fatherland independent.

NAMAI MUQADDAS
HABUL MATIN,
Sept. 19th, 1910.

4. Reviewing the following programme of the new ministry, the *Namai Muqaddas Habul Matin* [Calcutta] of the 19th September considers it important and worthy of immediate adoption—

The programme of the new Ministers.

- (1) Immediate appointment of foreign advisers.
- (2) The necessary reforms in the Executive and Police departments, good management of the Provincial officers, and the settlement of those quarrels which create disturbance in the country.
- (3) The formation of a new army composed of 6,600 men.
- (4) Reforms in the Financial Department, and immediate establishment of an Account office which should check unnecessary expenditure.
- (5) Necessary reforms in the administration of justice.

NAMAI MUQADDAS
HABUL MATIN,
Sept. 19th, 1910.

5. In reviewing the doings of the new ministry, the *Namai Muqaddas Habul Matin* [Calcutta] of the 19th September says "Good ending is always better than good beginning." The Military Council was begun so well,

Good ending of the present Ministers.

that it drew the world's eye; but unfortunately it has not ended well.

The causes to which the bad ending of the Military Cabinet is due are two in number—

(1) The confidence of most of the ministers in the friendship of the Powers, especially Russia, for it kept them back from doing what was good for the country.

(2) The dullness of the principal members of the Cabinet to understand the subtleties of politics, and their indifference to the encroachments of the neighbours.

Hence if the present Cabinet is desirous of ending well, it would take a lesson from its past mistakes and follow the contrary path, try its best to give effect to its programme, check the progress of the depredators, and adopt an administrative policy which would suit the present state of the country. Persia has at present no administrative policy, as she was made to follow the lead of the Russians and the English by the late ministry, and they led her on a course which benefited themselves and checked her development. Persia has thus been a loser for want of a policy and in opposition to the interference of the neighbours. Therefore until we adopt a fixed policy and oppose them, we shall not be considered to have possessed stability, nor would we be able to secure ourselves against their attacks.

In case the new Cabinet does not try its best to give effect to its programme, the neighbours will still have the same pretext for interference, and will oppose Persia in the question of the appointment of foreign advisers. This Cabinet too will then come to a miserable end.

NAMAI MUQADDAS
HABUL MATIN,
Sept. 19th, 1910.

6. The *Namai Muqaddas Habul Matin* [Calcutta] of the 19th September has the following under the marginally noted heading:—

The destruction of the independence of a people is effected only by degrees.

That the oppressors destroy the basis of the stability of a people by gradual encroachments, has been amply borne out by the sad fate of Korea which has at last been devoured by one of its neighbours after efforts which lasted for twenty years. It is obvious that statesmen generally conceal their ultimate object of destroying the independence of a country behind the veil of a declaration that they were bringing about its regeneration.

One of the great statesmen says "The downfall of a people by war and subjugation is, from a political point of view, better than their destruction by the gradual encroachments of the oppressors," for the former rouses the spirit of agitation in the people while the latter destroys it. The subjugation of the Transvaal Boers bears this out.

The encroachers upon the rights of Persia have adopted the policy followed in the case of Korea and not that of Transvaal. The bringing of troops into the country under the pretext of maintaining peace, is mainly

intended for diverting our attention from their deceptive policy and it has been found that the Persians have shown greater hatred for the stationing of the foreign troops than for their interference though the latter is more destructive of their independence than the former. The Persians should, therefore, lay aside their ostentatious shows for a moment and look deeply into their administration, should consider the importance of the question of their independence and seriously consider the writings in the *Times*.

7. Referring to a statement in the *Times* to the effect that England and

A fresh attack on the independence of Persia.

Russia do not consider it good for Persia to attempt to shelter herself under the rivalry which may be produced by the appointment of a subject of

some great Power as her adviser and that she would do well to appoint advisers from some small State, the *Namai Muqaddas Hablul Matin* [Calcutta] of the 19th September says, "This is undoubtedly one of the greatest attacks on the independence of Persia. This information of the *Times* is, however, not official, but the source of its writings is well known, and a correspondent of the Reuter, sent a similar non-official news 20 days ago, but an idle talk could not be so wide spread. Besides, the long discussion on the subject and the want of decision about the appointment of the advisers are proofs of the political obstacle on the path of the ministers; otherwise, there is no reason why this question should hang fire so long.

The Persians who think that advisers should belong to some neutral State are not wrong. States like Belgium, Holland, and Switzerland, etc., though small, are by no means inferior to the great Powers in point of civilisation and education, and are, therefore, quite suited to train the Persians. But there are two disadvantages, in appointing advisers from such States. The first is that advisers from such States will serve Russia more than the Russians themselves as has been found in the case of the Belgians. The second is that Persia will have to give up her present policy of setting up a rival, in Germany, to the neighbours by which she expected to secure her independence. The neighbours are doing all in their power to prevent us from appointing a German as our Minister of War, but Persia should be free to appoint any one she likes and consider any interference on the part of the neighbours as an attack on her right to independence. The new Ministry had better appoint no Foreign Minister than to submit to the dictates of her neighbours.

NAMAI MUQADDAS
HABLUL MATIN.
Sept. 19th, 1910.

II.—HOME ADMINISTRATION.

(a)—Police.

8. The *Nihar* [Contai] of the 20th September says that a form of gambling called *Dongakhela* is ruining the unwary and simple-minded inhabitants of many villages within the Contai subdivision of the Midnapore district, such as Banamalibiria, Mukundapur, Namaldiha, Lagar Hât, Darnam Khaghabani, Adaberia and Golabari Hât.

NIHAR.
Sept. 20th, 1910.

9. The *Daily Hitavadi* [Calcutta] of the 28th September publishes the following letter:—
"Prayer to Hindus. Hindu shrine destroyed, and idol shattered." There has been a Hindu shrine with adjoining houses here for about 40 years. Regular Hindu worship is paid to the god in this shrine, and it is now the shelter of all foreign Hindus travelling in this part of the country. Although there is no provision for daily worship of the god, festivals like the *Durga Puja* are regularly held in the temple.

DAILY HITAVADI.
Sept. 28th, 1910.

On the day of the last *Janmastami* festival every arrangement had been made for worshipping the god, when a party of Musalmans appeared on the spot, levelled the temple to the ground and destroyed all the paraphernalia of worship. They committed this oppression on Hindus and the Hindu god, in spite of earnest prohibition. The police were informed of the matter, but they made no enquiry. The Deputy Commissioner advised us to seek remedy in a Law Court. We have, accordingly, instituted legal proceedings. The case, however, requires a large expenditure, and we are only a handful

of very poor Hindus here. We, therefore, stand at the door of our brethren for encouragement and pecuniary help. All the advocates are Musalmans; so we shall have to bring advocates from other places.

(Sd.) BARADACHARAN CHAKRAVARTY,
Priest, Durgahati, Sandoway,
Lower Burma.

The 12th September 1910.

(b)—Working of the Courts.

HINDUSTHAN,
Sept. 21st, 1910.

10. The *Hindusthan* [Calcutta] of the 21st September writes:—

"Good government and satisfactory administration of justice"

In Russia conspirators are tried by court-martial. But even that form of trial is in many cases denied them, and they are imprisoned or exiled without trial.

But how different is the treatment accorded to this class of offenders by the English Government in India! Even the vilest malefactor is not punished without trial. The accused can avail themselves of the services of counsel. There is no hurry, but every opportunity for defence. An appeal lies from the decision of a Magistrate to the District Judge's Court, and from that of the Sessions Court to the High Court. It is true that in the case of particular classes of political crimes the accused are not allowed opportunities of self-defence before the Magistrate. But then every such opportunity is afforded to them in the Special Tribunal, where the real trial takes place.

In the High Court when the two Judges composing a bench differ, the case is referred to a third Judge. Administration of justice on such a principle is indeed most satisfactory. The provisions that exist in India for rectification of judicial errors are indeed worthy of all commendation.

It is a glory of English rule that even in a season of unrest there is no deviation from its excellent system of administration of justice.

A satisfactory administration of justice is an aid to good government. Those who can judge coolly and impartially must praise the British administration.

KALYANI,
Sept. 14th and 21st,
1910.

11. Referring to the acquittal of Bibhuti Bhusan Ray, who was charged with having shot the Bara Raja of Naldanga, the *Kalyani* [Magura] of the 14th and 21st September

The Jessore shooting case.

pays a high tribute to the character of Bibhuti Bhusan, and asks why an attempt was made to lay the crime at the door of *swadeshi-wallas*? Even in Parliament it was said that a number of *swadeshi* agitators were at the bottom of the offence. Who disseminated this untruth without knowing what the truth was?

(d)—Education.

DAILY HITAVADI,
Sept. 27th, 1910.

12. The *Daily Hitavadi* [Calcutta] of the 27th September has heard from

Exclusion of Eastern Bengal students from Western Bengal colleges.

a trustworthy source that a project has been determined upon of not admitting students who have passed the Matriculation examination from any Eastern Bengal school into any college of Western Bengal, especially of Calcutta. This project is prompted by a desire to protect Dacca students from the seditious atmosphere of Calcutta, to raise the importance of the Dacca College, and to make the division of the two Bengals a permanent one. We have nothing to find fault with in this desire of Government. But we wish to ask one thing—what if Eastern Bengal youths should resolve upon wedding none else but Western Bengal maidens, and Western Bengal youths should resolve upon wedding none else but Eastern Bengal maidens? What if Surendranath Banerjee, Aswini Kumar Datta, Ambika Charan Majumdar and Ananda Chandra Ray were to eschew politics, and take upon themselves the rôle of match-makers for their respective castes? If our Babu

politicians had any insight into our social conditions, the two Bengals would have been by this time united and many would not have to suffer on account of sedition.

(e)—Local Self-Government and Municipal Administration.

13. Referring to the fear that *ticca gharrywallas* will again go on strike in Calcutta, the *Nayak* [Calcutta] of the 23rd September says that such a strike will seriously inconvenience the Calcutta public. But it will bring loss to the *gharrywallas* also. Consequently, they should think twice before going on strike.

NAYAK,
Sept. 23rd, 1910.

14. Referring to the large number of deaths from fever in Bengal during the last year, the *Basumati* [Calcutta] of the 24th November writes as follows:—

BASUMATI,
Sept. 24th, 1910.

The neighbourhood of every such village as is under municipal government is covered with jungles. Besides this, these villages are found to abound with foul ponds. The Municipalities in them ought to clear the jungles and fill up the ponds, instead of frittering away their incomes on much less important works. Without good drainage there can be no escape from malaria. Besides this, all silted-up rivers in the country ought to be set free under the Sanitary Drainage Act, and if Government helps, this work can be accomplished within a reasonable period of time. Moreover, the villagers ought to be given instruction about the causes and prevention of malaria.

(f)—Questions affecting the land.

15. The *Nihar* (Contai) of the 20th September says:—

NIHAR,
Sept. 20th, 1910.

“About settlement.” About a month ago when the Director of Land Records came to Contai, the inhabitants of the town petitioned him for prolonging the time for finishing its settlement. But he then said that the work that remained to be done could be finished in three days. But now it appears that the Saheb could not fully comprehend the intricacy of the work. An able officer like Babu Rampada has been working from dawn to nightfall, but still the settlement work of the town remains to be finished. There are 8 or 9 complicated cases for which the *Khasmahal* Deputy Collector has taken an adjournment for 15 days, with a view to securing the help of lawyers.

16. The *Bangavasi* [Calcutta] of the 24th September says that the European Manager of the Hatwa Estate has refused Binod Babu, the officer who was left in charge of the Raj palace by the Maharani, entrance into it on his return from leave. The Gorakhpur correspondent of the *Amrita Bazar Patrika* says that all Bengali officers of the estate are not only being dismissed, but even banished from Hatwa. The attention of the Lieutenant-Governor is drawn to the matter.

BANGAVASI,
Sept. 24th, 1910.

(g)—Railways and Communications, including Canals and Irrigation.

17. In the opinion of the *Tirhut Samachar* [Muzaffarpur] of the 22nd September Govind Chandra Das, Daftri of the Faridpur Collectorate, deserves recognition and reward both from the Railway authority and the Government for his heroic deed in trying to stop a train by means of a signal from proceeding towards a tottering bridge and thus precipitating it into a river near Govindpur.

TIRHUT SAMACHAR,
Sept. 22nd, 1910.

“Heroic deed of Govind Chandra Das.”

(h)—General.

HINDUSTHAN,
Sept. 21st, 1910.18. The *Hindusthan* [Calcutta] of the 21st September writes:—"Repression of the wicked and
cherishing of the good."

We see the light of hope in the statement which the Under-Secretary of State for India made in Parliament on the present situation of India at the time of presenting the Indian Budget. We are neither sanguine nor pessimistic.

Mr. Montagu presented before the House both the bright and the dark side of the question. Not content with showing the darkness of despair, he has also shown the light of hope. That is why his statement has inspired us with hope.

From the statement it will be evident that the course which the Secretary of State for India and his colleagues are following, is full of hope for us. We perceive from it that the rights conferred by Lord Morley have not been deemed enough and that more will be given gradually.

We cannot support those who counsel pure repression, to the utter exclusion of conciliation and thereby render the establishment of peace more difficult. We are not against the repression of the wicked, but we are also for the conciliation of the good. That India may be freed from the darkness of apprehension and illumined with the light of hope is what we wish and pray for.

NAYAK,
Sept. 21st, 1910.19. The *Nayak* [Calcutta] of the 21st September, commenting on theThe pension granted to the
widow of an Indian Telegraphic
officer.

pension of Rs. 25 granted to the widow of the Indian Telegraphic officer who lately met his death in the performance of his duty, remarks that this sum, though sufficient for the maintenance of the widow herself, is not sufficient for the maintenance and education of her children.

TIRHUT SAMACHAR,
Sept. 22nd, 1910.20. The *Tirhut Samachar* [Muzaffarpur] of the 22nd September, while

Grant of a stipend.

thanking the Government for the grant of a stipend to the widow of the late Mr. J. N. Ganguli, Assistant Superintendent of the Telegraph Department, who lost his life by drowning, recommends that Government should continue this stipend to the children of the deceased in case of the widow's death.

BANGAVASI,
Sept. 24th, 1910.21. The *Bangavasi* [Calcutta] of the 24th September thanks the ViceroyA widow-pension granted by the
Viceroy.

for having granted a monthly pension of Rs. 25 to the widow of Jitendra Nath Gangopadhyaya, Assistant Superintendent of Telegraphs, who recently met his death in performing his duty in the Central Provinces, but says that the amount of the pension ought to have been a little larger.

DAILY HITAVADI
Sept. 23rd, 1910.22. The *Daily Hitavadi* [Calcutta] of the 23rd September writes:—Depredations on the North-
Western Frontier.

There is no denying the fact that the state of internal affairs on the North-Western Frontier is growing from bad to worse. Every day we hear reports of Hindu merchants being carried away into captivity, and of villages being burnt. True, it is difficult to curb down the turbulent Pathan race, but it behoves the English Government to protect its Hindu and Musalman subjects, and any failure in that respect will call forth protests from the subject people. If the frontier police need be strengthened, let it be strengthened by all means, and the Indian people will not grudge the necessary expenses. If, again, as is alleged, the Pathans have been irritated by the stopping of gun-running by way of the Persian Gulf, steps should be taken to put them down. We shall be glad if something is done to put an end to this state of things before Lord Minto leaves the country.

BASUMATI,
Sept. 21th, 1910.23. In a long article headed "The Munsif's lot," the *Basumati* [Calcutta]

"The Munsif's lot."

of the 24th September deals at length with the following hardships of Munsifs:—

(1) They are not allowed privilege leave on full pay, consequently they seldom take leave. This accounts for the predominance of such diseases as diabetes and dyspepsia amongst Munsifs. Besides this, Munsifs and Subordinate Judges cannot have any leave in continuation of the *Puja* holidays, unlike District Judges. The reason for this disparity of treatment is

beyond conception. It is hoped that Government will see its way to do justice to the Munsifs and Subordinate Judges in this matter.

(2) Sub-divisional Deputy Magistrates get quarters from the Government to live in but Munsifs and Subordinate Judges have to hire quarters for themselves, and where Government provides quarters for them they have to pay rent at an exorbitant rate. The Hon'ble Babu Deva Prosad Sarvadhikari drew the attention of the Government to this matter, but to no effect.

(3) On occasions of transfer Munsifs get ordinary travelling expenses for themselves only. The expenses which they have to incur for taking their families with them, consequently, fall heavily on them. On such occasions Subdivisional Deputy Magistrates, however, get First Class travelling charges. Besides this, Munsifs are often transferred on very short notice. This prevents them from selling off their furniture to advantage.

(4) The duties of members of the Provincial Executive Service are no doubt multifarious, but they have variety and a good amount of out-door work in them. The duties of Munsifs, on the other hand are, though not so multifarious, extremely taxing on the brain and, consequently, injurious to health. It is, therefore, to be regretted that these officers are not allowed privilege leave on full pay. It may be supposed that Munsifs have the high prospect of becoming Subordinate Judges. This, however, is an illusion. The work of Subordinate Judges is quite different from that of Munsifs and, moreover, the number of Subordinate Judges is very limited. In their own grades Munsifs cannot rise to more than Rs. 400. The Hon'ble Babu Deva Prosad Sarvadhikari asked the Government to raise this maximum to Rs. 500. In reply, the Hon'ble Mr. Gourlay admitted that the High Court also approved of this proposal, but that the highest authorities disapproved of it.

24. Referring to the reply given by the Lieutenant-Governor of the Punjab to the editor of the *Hindusthan* anent the impressment of labour by the military members of a Delhi club at Purani Killa on the occasion of a *shikar*, the *Bangavasi* [Calcutta] of the 24th September says:—

It will be a serious thing if respectable people in towns are compelled to help Military men in *shikar*. If true, this state of things should be remedied.

25. The *Daily Hitavadi* [Calcutta] of the 27th September says:—

An Indian proverb has it that when God means to shower wealth, He showers it through one's roof, and this is exemplified in the case of Mr. Norton and the new Advocate-General, Dr. Kenrick, who, if the *Indian Daily News* is to be believed, will continue to receive their daily fees as counsel on behalf of Government in the Midnapore Damage case during the month and-a-half that the High Court will remain closed, that is to say, both will earn about a lakh and-a-half while sitting idle. Luckily for Mr. Norton, sedition made its appearance in Bengal, and there was the bomb case; and happy is it for the Advocate-General that he is trying his prentice hand in all cases and earning no end of money. Shall we not say: "This is luck for Messrs. Norton and Kenrick, but ruin for the Bengalis?"

26. The *Daily Hitovadi* [Calcutta] of the 18th September says that the Bengali Assistant Surgeons prevented from going to England. Inspector-General of Civil Hospitals, Bengal, to whom a number of Bengali Assistant Surgeons applied for permission to go to England to study for high medical examinations there, has refused to grant it. Has the Inspector-General turned a Hindu and an opponent of sea-voyages? What harm could possibly have been done, if the few Bengali doctors had passed medical examinations in England? An enquiry should be made into the matter.

III.—LEGISLATION.

27. The *Hitvarta* [Calcutta] of the 22nd September does not only approve a duty on jute, but would like it to be enhanced, for it benefits the people, and falls on consumers in Japan, Germany, France and America, while it would have the duty on cotton produced in the country altogether abolished, as the cloth

BANGAVASI,
Sept. 24th, 1910.

DAILY HITAVADI,
Sept. 27th, 1910.

DAILY HITAVADI,
Sept. 28th, 1910.

HITVARTA,
Sept. 22nd, 1910.

industry is on the verge of ruin. Had India been some other country, its Government would have subsidized this industry by money grants. This is what is being actually done by Japan and Germany for their countries. This cannot however be expected from the Government of this country. Still the abolition of the cotton duty is in its hand; and if it abolishes the same, the people would bless the Government.

DAINIK CHANDRIKA,
Sept. 27th, 1910.

28. The *Dainik Chandrika* [Calcutta] of the 27th September says:—

The proposed excise duty on Indian tobacco. All the Provincial Governments in India have expressed themselves strongly against the proposed imposition of an excise duty on Indian tobacco. It is hoped that the Secretary of State for India will not override the opinion of the Provincial Governments, and thereby wound the feelings of the poor inhabitants of this country.

IV—NATIVE STATES.

BANGAVASI,
Sept. 24th, 1910.

29. Referring to the strictures passed by the *Pioneer* on the decision of the Mysore Representative Assembly, refusing permission to a member to introduce a Bill

Legislation in Mysore. against the disinheritance of converts from Hinduism, the *Bangavasi* [Calcutta] of the 24th September remarks that whatever the *Pioneer* may say, Government will not surely act against the terms of Queen Victoria's Proclamation and interfere with the internal administration of a Native State. The law against which the intended Bill was aimed is a very ancient one in the Mysore State, and once the Government of India itself refused to move against it, although strongly requested to do so by the local Chief Commissioner and his entire staff. How can, therefore, the Representative Assembly be blamed if it refused to move against the law? Where should a pro-Hindu Law obtain if not in Hindu territory?

HINDI BANGAVASI,
Sept. 26th, 1910.

30. Referring to the strictures of the *Pioneer* on the administration of

The *Pioneer* and the Mysore Council.

the Mysore State and on the Hindus in general as regards their fitness for membership of a Legislative Council on account of their opposition to the Bill introduced in the Mysore Council for the purpose of withdrawing the incapacity of converts to other faiths to inherit ancestral property, etc., the *Hindi Bangavasi* [Calcutta] of the 26th September reminds its readers of the Proclamation of Queen Victoria and is confident that Government would not interfere with the internal affairs of Native States, in the way in which the *Pioneer* suggests. The paper says that the decision of the Council to retain the old legislation was based on case law of Mysore which, being a Hindu State, should be governed by Hindu law.

VI—MISCELLANEOUS.

BASUMATI,
Sept. 24th, 1910.

31. Referring to Babu Ambica Charan Majumdar's Presidential address in the Bengal Provincial Conference, the *Basumati* [Calcutta] of the 24th September says:—

The present situation. The picture that Ambica Babu has drawn of the present situation is no doubt true, but there is nothing new in it. They have been drawn a thousand times both on the platform and in the press, all however, to no effect. Doubtless the British public are being misled by the false ideas of alarmists and, consequently, ill-feeling is being created between the rulers and the ruled. But false ideas cannot hold long. The light of truth must soon dispel them. There is, therefore, no need of seeking refuge in despair in matters like this. We are perfectly at one with Ambica Babu concerning what he has said about *swadeshi* and boycott. It is our heart's desire that *swadeshi* should not in any way, be connected with oppression and misrule. But for the proper development of arts and industries in this country, it is necessary that people should use country-made articles to the exclusion of foreign ones, even at a sacrifice. This is what Ambica Babu also has said.

32. The *Daily Hitavadi* [Calcutta] of the 21st September writes as follows:—

"What to do?"

The *Englishman*, the *Statesman*, and the *Amrita Bazar Patrika* have all commented upon the paucity of attendance at the recent Calcutta Provincial Conference, and have each recommended a departure from the present mode of agitation dictated by their respective idiosyncracies. The *Patrika* would have the agitation broadbased on the active sympathy and co-operation of the masses, while the Anglo-Indian papers would have it directed towards active co-operation with Government in its endeavour to suppress anarchism.

First, as to paucity of attendance, it can be explained (1) by an anxiety to commence proceedings secretly so as to prevent police interference; (2) the issue of a small number of tickets to prevent overcrowding with the probable chance of disturbances, which would have afforded the police a pretext for breaking up the assembly; (3) the time at which the Conference was held, which, immediately preceding the *Puja* as it did, was the time when mufassal people are busy realising their dues; and (4) lastly the fear of being shadowed by detectives on the part of mufassal people.

Secondly, a word of explanation is needed as to why it is not in the power of the educated community to follow the advice of the Anglo-Indian papers. The recommendations of the people are seldom given effect to. If their recommendation had carried any weight, Bengal would not have been partitioned at all, or if partitioned would have been partitioned in a way that would have left the whole of the Bengali-speaking population of the province under one and the same administration. Over and above this, Lord Curzon reviled the Bengalis as liars, etc., in his Convocation speech. The whole of Bengal protested. It was all Bengal *versus* a single individual. Had it been before God's judgment seat Lord Curzon would have been crushed. As it was he triumphed. The partition stood, the abuse remained unrevoked. Carrying pride a point further, Lord Morley declared the partition a settled fact. Would the Anglo-Indian papers have us accept this dictum of Lord Morley's as gospel truth and support the partition? The educated Bengali who has a modicum of self-respect and is anxious to be known as a true-born son of his father can never, having once protested against the partition, support it again to save life or honour.

Following upon this came the appointment of the two strange Lieutenant-Governors for the two Bengals, Sir Andrew Fraser and Sir Bampfylde Fuller. These two frivolous rulers, with names beginning in an F, added insult to injury (literally, sprinkled salt over the raw sore) and the deeply lacerated hearts of the Bengalis were set on fire with rage and mortification. If the Nawabi proceedings had not taken place at Comilla, if the Provincial Conference had not been broken up at Barisal, if the image of the goddess Basanti had not been demolished at Jamalpur, and if Sir Bampfylde Fuller had not insulted Aswini Kumar and others and pained the Bengali heart by his lewd and filthy allusion to a pet wife, Bengal would not have been plunged in the mire of deep sin, the sway of Satan would not have extended in Bengal in the shape of secret assassination, political dacoities, bombs and revolvers. It is a number of your haughty rulers who have goaded the people to desperation, and it is we who go to jail or rot in *hajut* if we speak the plain truth. Such is the value that is attached to our protest, to our plaintive cry! How can we then lay our hearts bare and suggest good policy? True, Sir Edward Baker is now administering the country with great discretion. But who shall say that a Governor of the type of Fraser or Fuller will not come again and turn the happy garden of Bengal into a waste. Situated as we are, we dare not undertake constructive criticism. But have we not done a little that way, too, indirectly? We say, diminish police oppression, moderate the rage for house-searches, treat under-trial prisoners like gentlemen, extend the scope of self-government, afford greater facilities for the election of the educated community to the Legislative Councils, give effect to the recommendations of the Decentralization Commission, confer more extended rights of self-government on the citizens of Calcutta, and you will see that the people will become contented, peace will return and the educated community will co-operate with Government.

DAILY HITAVADI,
Sept. 21st, 1910.

What more could we do? Without a wide spread of education the masses will not be able to appreciate the excellence of the British system of administration, and it would not be wise, at this stage, to take the masses as partners in political agitation. He who would now counsel the development of brute force would show himself an enemy to both the rulers and the ruled. It was the development of brutal violence in connection with the agitation against the partition that led to the appearance of bombs and revolvers in Bengal. Chaitanya, who is worshipped by the people of Bengal, has prohibited the employment of brute force. Brute force is temporary, like a flash of lightning, while spiritual force is like a steady shining light. Let the people be educated and virtuous enough and the English will not be able to withhold from us any right that subjects can claim. That is what we should do and what we do, as a matter of fact.

If we were to leave this broad way and adopt our contemporary's recommendation, it might ultimately land us in difficulties.

The leader of the country, Babu Surendra Nath Banerjee, has not left us in any such confusion. He has plainly declared that our duty at present is to keep alive the protest against the partition and carry on the *swadeshi* movement with vigour. The annulment of the partition would do good to the educated community of Bengal; if the *swadeshi* movement be carried on vigorously the people of our country will be able to obtain enough food for themselves. Should any one ask us what to do, we would indicate to him this course of action.

DAILY HITAVADI,
Sept. 21st, 1910.

33. The same paper writes :—

Discussion of politics.

The *Englishman* says :—"But the proposal to eschew politics altogether is one that we cordially endorse." Aye, forsooth! Our contemporary is to discuss politics and we are to keep silence and listen to what falls from his blessed lips. We are sorry we cannot accept that advice. We will discuss politics. When necessary we shall support Government and when necessary we shall find fault with it.

NAYAK
Sept. 22nd, 1910.

34. The *Nayak* [Calcutta] of the 22nd September says :—

"The Provincial Conference." We commend the proceedings of the last meeting of the Bengal Provincial Conference, because they were conducted with coolness and deliberation without the bustle and quarrel which characterised the proceedings of a number of previous meetings.

All the former resolutions of the Conference, with the exception of the one concerning boycott, were passed in this meeting. The three new resolutions concerning treatment of under-trial prisoners, house-searches and transmission of news to England, were urgently required by the exigencies of the present situation. Truth must prevail, so we do not think that these resolutions will be of no avail whatever.

With only one resolution of this Conference we cannot sympathise—the resolution about the raising of the depressed classes. Where will you raise the depressed classes? Will they be satisfied if only the higher classes use their water? Surely not, if their ambition is genuine. The agitation is simply serving the purpose of a handle in the hands of those who would wholly destroy the caste-system. Is the ambition of the depressed classes, if they have got any, the result of English education? No educated *Sudra Kaystha* longs to rise to the social level of Brahmins. Even Musalmans are found to respect the religious prejudices of high class Hindus. The depressed classes surely have no hankering after what the agitators call a bettering of their condition. It is the agitators who have put the hobby into the heads of a few amongst them. Had education been the sole criterion of social status, then the trained horses of a circus could have social relations with men. Everything depends on heredity. An ass cannot be trained into a horse, but can after death become a horse by virtue of good *karma*.

The speech of Babu Jitendranath Banerji was not in harmony with the other speeches. He said that the reforms were playthings. But even as a plaything, it is a thing and not an unreality that we have got. Formerly we used to agitate in Congresses, Conferences and meetings. Now we shall agitate in Legislative Councils. For the rest we must wait.

35. The *Basumati* [Calcutta] of the 24th September says that Khulna did not send any delegates to the Bengal Provincial Conference recently held in the Calcutta Town Hall. A correspondent of the *Amrita Bazar Patrika* says that most of the public men in Khulna were against the holding of any such Conference this year. The self-sufficient leaders in Calcutta did not allow the public to express its views in the matter. They held preliminary meetings in the Indian Association room with their own kith and kin, and finally convened a Conference in the Town Hall. But, continues the writer, we fail to make out what would be the use of passing a cart-load of resolutions in a meeting, how Bengal could be a loser without them, or how the country would be a gainer by them. The Conference, nevertheless, afforded its leaders an opportunity to open their mouths. It afforded satisfaction to those with whom speechification and realisation of subscriptions is a profession. Surendra Babu had incurred some public odium by accepting five thousand rupees from Government for the Ripon College. The Conference washed off the sin and gave him back the refulgence of popularity. Had (not?) the speeches of the Chairman of the Reception Committee and of the President to be shown to somebody an hour before the holding of the Conference? But still a Conference they must have, and they had it. It was, however, a lifeless show got up by the professionals who cared only for their profession, unmindful of the sorrows of the country and the woes of their countrymen.

BASUMATI,
Sept. 24th, 1910.

36. The *Bharat Mitra* [Calcutta] of the 24th September contains a translation of the speech of the President of the Reception Committee, on account of its containing many points which are opportune and worthy of being carefully considered.

BHARAT MITRA,
Sept. 24th, 1910.

The speech of Babu Ambica Charan Mazumdar has also been given *in extenso*.

37. The *Dainik Chandrika* [Calcutta] of the 27th September says that the recent meeting of the Bengal Provincial Conference was conducted on unexceptionable lines. The speeches nevertheless might well have been made softer still. And it would have been better if the Presidential address had a little less of sentimental fervour in it. Considering the times through which the country is passing at present, every protest against the doings of Government ought to be made in the mildest language possible so that not even enemies may find fault with it. Many people, both here and in England, consider the entire educated Hindu community disloyal. Educated Hindus should never, therefore, indulge in strong criticism of Government's doings. The Indians, in this respect, have not the privileges which people in European and American free States enjoy. Moreover, the altered state of things in India prevents the enjoyment of even such privileges as used to be enjoyed some time ago in this very country. This, concludes the paper, is the principle which guides its own conduct.

DAINIK CHANDRIKA,
Sept. 27th, 1910.

38. Referring to the meeting that was recently held at Bagerhat in the Khulna District under the presidency of the local Subdivisional Officer for raising money for a memorial to the late King-Emperor, the *Jagaran* [Bagerhat] of the 18th September says that a very good way of preserving the memory of His late Majesty in the subdivision will be by excavating tanks and wells in it, with a view to removing the scarcity of water which now prevails in most parts of it.

JAGARAN,
Sept. 18th, 1910.

39. The *Dainik Chandrika* [Calcutta] of the 20th September has an article on the present situation, of which the following is the substance:—

DAINIK CHANDRIKA,
Sept. 20th, 1910.

"What is food in season, is deleterious out of season."

Those who do not know how to speak or write in season, do mischief to society. At a time of unrest it is necessary to speak cautiously.

There is no denying the fact that a crisis has arrived in the affairs of India. Government has therefore perforce become uneasy, and the people alarmed.

Hampden and others are now esteemed as patriots. But had victory crowned the cause of Charles I, they would have been branded as rebellious wretches.

Those who in England carried rebellion to the point of regicide may be great men in the estimation of present-day Englishmen; but they are no better than fiends or demons in the estimation of the Hindu, in whose eye the king is a mighty god.

It must be admitted on all hands that in India, in Bengal, a number of foolish and unruly persons have become disaffected and rebellious, and there can be no gainsaying the fact that the contagion may spread to others. Neither the Government nor the people ought to countenance rebellions, for both may be undone by it.

It therefore behoves the Government to put a stop to lessons and examples that may excite disaffection or turbulence in thoughtless people.

It is because Government sees that lessons and examples that are perfectly innocuous in times of peace are fruitful of mischief in times of unrest, that it has become cautious. Even in proclaiming historic truths, regard should be had to its probable effect on the public mind in its present excited state.

Irresponsible critics would be less prone to find fault with Magistrates and the police, if they could put themselves in imagination in their place, and realise the responsibility resting upon them.

Writers and speakers should remember that their intentions may be innocent, but everybody's intentions are not so. Government has long exercised forbearance and forgiveness. But some could not or would not restrain themselves under warning, while it served to exasperate others the more.

This is no time for stimulants, but a time for sedatives. Everything that is least calculated to excite the public mind should be eschewed. What is food in season, becomes deleterious out of season. Even a single spark may cause a mighty conflagration.

DAINIK CHANDRIKA.
Sept. 20th, 1910.

40. The same paper says that it is an object of no small pride to the people of Bengal that the delegates of United Bengal have, in the face of repressive regulations of great severity and of a law prohibiting meetings, been able to assemble in vast numbers in that centre of agitation of all kinds, the metropolis, and discuss there in a gentle and restrained manner and in gentle and restrained language all sorts of wants and grievances of the country.

41. The *Nayak* [Calcutta] of the 21st September has the following:—
(Let us see whether) we We desire peace. We do not shrink from blaming the people when they break it. Nor do we fail to find fault with Government fearlessly when we find it attempting to break it. We do not believe that peace can be established by brute force. We look upon law, law-courts and the police as mere toys. Peace has never been, nor ever will be, established by this triple evil. We consider them mistaken who think that crimes can be checked by the Penal Code, the Police or law-courts. We find that human character is determined in a very great measure by physical constitution, and outward fear is powerless to alter that character. Phrenologists can declare by feeling bumps on the head whether a man is given to lewdness, drinking or thieving or is prone to envy.

NAYAK,
Sept. 21st, 1910.

We further believe that a mild administration is more efficacious in altering character than a rigorous one; at the same time we wish to impress upon our countrymen, that soft and gently leadeth far, that where the path is rough and thorny, progress will depend more upon cautious walking than upon headlong speed. It is a proposition of statics that force is in inverse proportion to velocity.

When a man acts against the law, he feels afraid and that weakens the heart. It is almost impossible to attain success by working with a weak heart. One must obey the laws of a Government under which one lives. If the law appears to be defective it must be got amended firmly but gently. We do not mean to say that the amendment should be sought by whining mendicancy. The amendment should be sought in a manly way by the employment of logic and reasoning. May be that logic and argument are often of no avail, but we must all the same return to the charge with patience. Patience is a sign of strength

and not of weakness. Victory is sure if we are firmly resolved and proceed gently.

So far our Congress had been working gently. Though in consequence of subjection, it had at times been affected by weakness of heart, the extremist party, sprung from it, had served to stimulate it in some respects. All on a sudden some lost patience and lost sight of the true aim, and brought about the bomb disaster. This disaster is a sign of loss of patience and as such of weakness. Many are now found to assume the name of Nationalist. But who is a Nationalist? A Nationalist is he who loves all things Indian, good as well as evil.

Government must seek to repress bomb and other disturbances in its own interest as well as in that of the country over which it rules. But we do not, and can never, approve of the means adopted by it for that purpose. We cannot cry out "Bravo" to it like sycophants, for the means it has adopted.

We shall not be able to give up the "*swadeshi* sentiment" to which we have held fast. Even if the entire population of the country were to be crammed in jail or lock-up, we would not give up that to which we have clung.

The "*swadeshi* sentiment" is natural. It is giving it up which is unnatural. Nature is and always will be strong. To love one's own country is natural and you cannot give it up nor cause another to give it up. If we shrink through fear we are cowards. We are engaged in a bout of wrestling for the cause of the *swadeshi*. We must lie on the ground clinging fast to it. We shall neither struggle nor sprawl about. Let us see whether we succeed or fail in the end by dint of our firm resolution.

42. The *Hitaarta* [Calcutta] of the 22nd September sees no political advantage to this country from the visit of the King-Emperor, for the great men of the Civil

Royal visit to India.

Service will not allow His Majesty to see the real state of the country, nor will the lamentations of the people be permitted to reach his ears. But since to see the King is a blessing, the paper asks on behalf of all the Hindus that he may favour them with a visit.

HITVA TA,
Sept. 22nd, 1910.

43. The *Hitavadi* [Calcutta] of the 23rd September heartily supports the proposal to the effect that King-Emperor George V should once tour through his Empire, and says:—

"A Royal tour."

India has so long served Princes of Wales and representatives of her sovereigns, but she has not as yet had the good fortune of paying homage to her sovereign. Let King George V be crowned Emperor of India at Delhi after his coronation in England. The thirty crores of Indians will then be able to impress on His Majesty how loyal they are. The Emperor's presence will raise such a tremendous wave of loyalty in the country, as will be sure to drown for ever all vestiges of disturbance and unrest.

HITAVADI,
Sept. 23rd, 1910.

44. The following is a full translation of an article published in the *Daily Hitavadi* [Calcutta] of the 23rd September:—

"The *Times*' conclusion: politics and sociology."

Mr. Valentine Chirol has concluded his series of articles in the *Times* on the present unrest and disturbances in India. We have declared many times before this that we accept none of his conclusions. At all events from our knowledge, so far as it extends, of the history of Bengal for the last twenty-five years, so far as the *Hitavadi* has aided in shaping it, and of the new sentiments whose awakening has been made possible by the *Bangavasi* newspaper, we can declare that Mr. Chirol's conclusions do not apply at all to Bengal. But then Mr. Chirol's series of articles have formed a subject of favourable comment in England as well as the Anglo-Indian Press. As we feel that this may alter the views and attitude of the rulers in Bengal, we feel it necessary to criticise them somewhat in detail.

DAILY HITAVADI,
Sept. 23rd, 1910.

We shall first discuss the sociological facts. Mr. Chirol says that the present political unrest and disturbances have been, in a great measure, fomented by the propagation of neo-Hinduism and by the revival of Brahminism. This conclusion does not apply to Bengal. The English-educated Brahmin community in Bengal have tried to shatter Brahminic predominance in Bengal. Every leading Bengali of education in Bengal, from Raja Rammohan Ray to Sivanath Sastri, from Krishnamohan Banerjee

to Sasipada Banerjee, from Pandit Iswar Chandra Vidyasagar to Dr. Ashutosh Mukerjee, have striven their best to do away with Brahminic predominance. It was the Brahmin in Bengal who was the first to adopt *mlechcha* ways, to eat beef, to embrace Christianity, to preach Brahmoism and to try to level society to the dust. The Brahmin in no other province has gone to such extremes in Anglicism, has trampled society under foot and encouraged license so much as the Brahmin in Bengal. Witness, W. C. Banerjee, K. M. Banerjee, K. M. Chatterjee and others. In his zeal for social reform, one Brahmin had given his daughter in marriage to a Goala (milkman)—a *sadgop*. Every Bengali, every one indeed who has carefully studied the history of Bengal, knows this. It would not, therefore, be right to accuse the Brahmin as the preacher of neo-Hinduism in Bengal. Brahmin, Vaidya and Kaistha, these are the three leading castes in Bengal. They are the foremost in point of knowledge, intellect and spirit. The Brahmin Vidyasagar endeavoured to introduce widow-marriage, the Vaidya Keshav Chandra Sen turned society topsy-turvy by preaching Brahmoism, and the Kaistha Ramgopal led the way in political discussion in Bengal. It is a member of one or other of these three castes who is always the first to announce some new truth in sociology, politics or religion. New things in literature have been said by Madhusudan Dutta, new things in sociology by Swami Vivekananda, and new things in religion by Paribrajak Sri Krishnananda Swami and Pandit Sasadhar Tarkachuramani. But from this it would be wrong to conclude that in Bengal the Brahmin, the Vaidya and the Kaistha have, as castes, preached neo-Hinduism and paved the way for the present political disturbances.

The truth is that the present unrest and disturbances, the extremists and the nationalist party, are results of the impact of European civilisation. The Bengali was the first to forsake religion and caste and adopt English ways and as adherents of Englishmen went about preaching and proclaiming the glory of Englishmen in every part, in every province of India. Under the Musalman régime one who embraced the faith and adopted the civilisation of the dominant race, became one of them and had no longer the brand of slavery stamped on his forehead. The Bengali thought that the English, too, would do just the same, that they would admit to the rights of Englishmen and admit within the pale of English society those, who forsaking race and family, had adopted English ways and were preaching Anglicism in their country and society. That this was not to be, and could not be, was seen and realised by the educated Anglicised native at the time of the Ilbert Bill agitation. This was realised by Mr. W. C. Banerjee at the time he pleaded as Counsel for Babu Surendranath Banerjee in the defamation (contempt of court) case. The moment this feeling of humiliation, of subjection, was felt in the core of their hearts by Anglicised Bengalis a reaction set in. The result of that reaction was the creation of the Congress. The Anglicised Bengalis, with Mr. Bonnerjee at their head, spent money profusely for its growth and spread. In connection with disputes over the Congress, there sprang up a feeling of antipathy, of rivalry between the European and Native communities. As a result of this antipathy the leading natives became resolved upon finding nothing but fault with the European officials. In newspapers there began to be published only accounts of oppressions and high-handed proceedings of English officials and of cases of rupture of the spleen. By degrees the English educated community indulging in every sort of license in Bengal began to look upon the European community with eyes of intense antipathy. This feeling of antipathy manifested itself, as it were with a thousand tongues in the Consent Bill agitation, in the discussion on the Bengal Tenancy Bill, in the agitation in connection with the Calcutta Municipal Bill, in the protest against the abolition of the jury system, and lastly in the frantic protest against the Partition. Under the influence of this antipathy (literally, venom) a few among the unruly youths could not keep their head, and expressed the anguish of their hearts by bombs, revolvers, dacoities and secret assassinations. These disturbances were not inspired by disaffection, or directed towards the subversion of British dominion, it was simply a going astray as a result of the desire of attaining equality with Englishmen—an assertion (literally, establishment) of self-respect on the part of the educated community of Bengal. It was simply a protest against the slight displayed and vilification indulged in

by the *Englishman*, the *Pioneer* and other papers, by Keswick, Branson and other Anglo-Indians.

One thing more. Unable to acquire equal rights with the dominant race, the educated community of Bengal adopted their country and their race as their own, as a refuge. Patriotism born of the study of English literature fostered this sense of the things being their own. It was Bankim Chandra, the sovereign of Bengali literature, and Hem Chandra, the prince of Bengali poets, who put this patriotism in a Bengali dress and rendered it acceptable to the Bengalis. The *Ananda Math* is a strange medley of this patriotism and asceticism and self-restraint, the predominance of *karma* and righteousness without hopes of reward spoken of in the *shastras*. The poems of Hem Chandra are only a tender expression of this patriotism. Neo-Hinduism is a product of this. Neo-Hinduism owes its enunciation and spread to the impression that whatever we have is good, that it is finer and deeper than the best sentiment of Europe. What is not to be found in our Vedas, does not and cannot exist anywhere else. It is on such an assumption that Bankim Babu's *Krishna-charitra* and *Dharmatattwa* is written, that Pandit Sasadhar Tarkachuramani's scientific exposition of religion is promulgated, that the series of speeches gushing with feelings of devotion of that most eloquent and extraordinary orator Paribrajak Krishnanda are developed. There is surely patriotism at the root of neo-Hinduism and Brahmoism. Patriotism is the main formula of religion as preached by Vivekananda; *swadeshi*, boycott, the Anusilan Samitis, *lathi*, revolver, the tying on of the *rakhi* thread, and refraining from cooking—these also have patriotism at the bottom. This patriotism is born of the rivalry of the English, and strives after attainment of equality with them. Through the fault of Lord Curzon and others it has, in the case of some, been converted into disaffection against Government.

On the other hand, we may say that the purely orthodox Hindu community of Bengal was not swayed by this hot-blast of patriotism. On the contrary it was this orthodox Hindu community that used to protest regularly against the English educated community indulging in all sorts of license. The Hindus of Bengal did not at first admit black *sahibs* returned from England within the pale of their society. Since the feeling of patriotism was realised by people, and the sense of the race being one's own became deeper in the educated community, the Hindu community of Bengal has proceeded to admit the England-returned Hindus within the pale of society. It would be no exaggeration to say that the Kayastha and Vaidya community of Bengal have admitted England-returned Bengalis into their ranks. The Brahmin community have, in this respect, renounced their former bigotry. At any rate, the Barendra Brahmins of Southern Bengal have admitted the England-returned leading Barrister, Mr. B. Chakravarti, within the pale of society. The fact is that the educated Bengali has realized that no good would be done to the nation or society by standing under the eaves of the houses of Englishmen in expectation of crumbs of bread; has realised that Bengalis will never become Englishmen even if they adopt English ways; has realised that the English people, though a more civilised dominant race than the Moghuls and the Pathans, have not been able to attain even a grain of the universal liberality of the Moslem. Under the English régime, by becoming Bonnerjis, Chatterjis, Des, Rays and Mitters, by leaving one's own country and living in England and by becoming Christians, there is no opportunity for or prospect of attaining that unprecedented influence in the administration which Mahabbat Khan, Murshid Kuli Khan, Hossin Gangu, Kalapahar, Himu and other Indians attained under the Moslem régime by embracing Islam. It is this impression, which is at the root of all troubles and disturbances. This is no expression of bigoted Hinduism or Brahminic predominance. It is only the scorpion-sting of the despair of the Anglicised Bengali hostile to his own race and society, and anxious to imitate English civilisation.

We are somewhat surprised that Mr. Chirol could not understand and make his countrymen understand this plain truth. We have said many times that the loyalty, or devotion to Englishmen on the part of the Indian subject is inspired by self-interest and that it does not spring from sentiment or love. Those who have wealth or own land are loyalists because they are anxious to save life and honour and are afraid of detection, those who have no hearths

and homes have nothing to fear and, therefore, freely speak out their mind. Those among them who are worldly and clever and do not want to go to jail take care in speaking out not to transgress the law. Those who are haughty and unrestrained in speech get detected and go to jail. But in very truth the English-educated community of Bengal are, in the fullest measure, devoted to Englishmen, captivated by European civilisation. If the Sovereign and his family had lived in this country they would have served them to the best of their ability and sacrificed themselves. Their anger is with the Civilian system of administration, they want to compete with the Anglo-Indian community. They have still a deep respect for and a firm faith in the English people and the generosity of their Sovereign. Call this disloyalty or disaffection if you will, but the result of the application, in this case, of remedies for the suppression of disloyalty or disaffection would not be such as is hoped for.

DAILY HITAVADI,
Sept. 24th, 1910.

45. The *Daily Hitavadi* [Calcutta] of the 24th September writes:—

"The *Times*' conclusion: gift and return." Many of the ruling race are unable to enter into one feeling in the educated Bengali mind, that of rage and mortification at their failure to attain equality with Englishmen, in spite of their having adopted English ways and sacrificed by so doing the high position and estimation which they held in their own society not inferior to that of Dukes or Marquises in English society.

The rejection by the High Court Judges of a prayer made by the late Mr. W. C. Bonnerjee, led him to establish the Congress and become its President. The way in which Mr. K. G. Gupta was excluded from the Lieutenant-Governorship of Eastern Bengal, have not inspired the educated community with much respect for the English officials.

While such is the feeling entertained by the educated Bengalis, Englishmen look upon them as savages who raise themselves by adopting English ways, and therefore can claim no consideration for it.

It should also be noted that it is English Governors who have directed the attention of Bengalis to the importance of physical exercise and physical strength and the development of indigenous industries.

How much more explicit are we to be? The officials in the country did not at first see that the energy of the educated Bengali community was inspired by European patriotism—that it was a novelty engendered by the impact of European civilization. So long as English education and English civilization, English administration and English dispensation of justice will remain in this country, so long will this patriotism be developed in various shapes. If the English, like the Moghuls, had been able to admit the Banerjees and Chatterjees within the pale of their society, if they had been able to honour fully Hindu converts to Christianity, then this feeling of patriotism would not have become so strong. The more does English education filter down into Bengali society, the more strongly does it permeate all strata of society. Lord Morley may say that because one uses a fur coat in Canada, it does not follow that one should use it in India too, that because politics, the longing for freedom have kept the English people alive, they are suitable to India too. But outward covering may vary according to climatic conditions, but not so longings and aspirations of the human heart which are everywhere the same. No subject race have ever, from a desire of imitation, assimilated themselves so much to their conquerors as the Bengalis have done by mastering the English language and English ways. How many Englishmen can make speeches so fluently in English as Surendra Nath, or write such correct English prose as our Dr. Rashbehari, or are such able and ripe lawyers as our Messrs. Sinha, Chakravarty and Choudhury? If they seek equality with Englishmen, can they be blamed? No educated Bengali has ever dreamt of subverting British domination. What they complain of is "Since we are your equals in all respects, why treat us like cats and dogs?"

We cannot say that Mr. Chirol has understood nothing of all this. But he has not enlarged upon them as he should have done. A detailed discussion of the real truth would have enabled Englishmen in England to understand the situation in India, and determine upon the administrative course to follow. It is because we know the inner currents of feeling that we have asked Sir Edward Baker again and again to compose a committee of Bengali leaders and

Bengali newspaper-editors for a free discussion of the means of allaying the present unrest, and to entrust each according to his fitness, with some duties in that connection. If this recommendation had been carried out there would have been no want of loyal co-operation, and no one would also have been ashamed to preach loyalty. But this was not done. Over and above this the *Times* plainly declared that rights of self-government could not be bestowed on the Indians. This declaration of the *Times* will serve to implant the feeling of patriotism deeper in the hearts of the educated Indians. The resolution to stand on their own legs which found expression from the mouths of many at the time of the *swadeshi* and partition agitation will become firmer. If even such explicit language does not enable the European officials in this country to know the real feelings of the educated Indians, then tell us what language we must use to make you understand us, and enable ourselves to understand you.

46. Referring to the announcement of the publication of a newspaper from Howrah under the title of *The Loyal Citizen*, the purpose of which will be to preach loyalty constantly, the *Nayak* [Calcutta] of the 23rd September asks: Behind this loyalty of the manager of the paper, does there not lurk an eye looking wistfully towards the Howrah Sale Proclamation notices?

NAYAK,
Sept. 23rd, 1910.

47. The *Nayak* [Calcutta] of the 23rd September says:—

"Barter in *swadeshi*."
There can be no diversity of opinion as regards the desirability of supporting the *swadeshi* agitation, boycotting foreign articles, becoming self-supporting, etc. But all this must be with an eye to society and religion. The leaders of the *swadeshi* movement are, however, found now-a-days to hold out the temptation of raising the social status of the lower classes, with a view to inducing them to support the *swadeshi* cause. Religion and social rules are not things that can be bartered for something else. It has been announced in newspapers that the Brahmins of Kotalipara, Faridpore, one of the principal seats of brahminism, have ordained that henceforward the status of some of the lower classes will be raised to the point of water fetched by them being used by the higher classes. If this is true, Hindu society will be plunged into a vortex of serious revolution. We appeal to every Hindu to bestir himself in the matter. The *swadeshi* movement cannot surely be kept alive by a system of social barter.

NAYAK,
Sept. 23rd, 1910.

48. The *Daily Hitavadi* [Calcutta] of the 27th September says:—

Videshi and boycott.
To speak the truth in the interest of the country, the people are as much responsible for the slow progress of indigenous industries as their leaders. But we condemn the leaders because they do nothing but talk, and consider themselves all in all. If they admitted the capitalists and merchants of the country to their deliberations, their words might bear fruit. As it is, the issue of mandates in newspapers and speeches will have no effect whatever.

DAILY HITAVADI,
Sept. 27th, 1910.

That is why we appeal to the leaders and capitalists of the land, in the name of their country and their race, to remember that the *swadeshi* is, as it were, a sacred lamp in our Mother's temple, that it vitally affects us, that unless we can keep it alive we shall not survive in these evil days, that there would be no end to our shame if the honeyed fruit borne by the tree of the country's hope were to drop off it prematurely. Do not lose by neglect what you have won by a great effort. In the interests of the country and the public, set about doing real work with high hopes. The goddess presiding over the destinies of the country will smile upon you, God will help you, the Sovereign will aid you. This fallen and poor country will be full of wealth and crops. The wranglers with venomous tongues will be crest-fallen. For once awake, for once work, for once be and prove yourselves men, bear no longer contentedly this load of disgrace on your heads. By a mere vow of boycott you will not be able to keep alive this poor country for any length of time. Boycott really by producing indigenous manufactures

49. The *Hindi Bangavasi* [Calcutta] of the 26th September, quotes the following from Bright's speech in way of a tribute to the memory of the few persons who took interest in Indian affairs at a time when the members of Parliament were

HINDI BANGAVASI,
Sept. 26th, 1910.

generally indifferent to them, and many even going to sleep while the Indian Budget was being considered :—

The paper, however, does not agree to the above but holds that the Indians are themselves responsible for their abject condition and that the Government is even solicitous to ameliorate it as would be seen from the Commissions appointed from time to time to enquire about epidemic disease scarcity of water, etc. But it would hesitate to say that foreign trade is destroying the industries of this country, while the people are not observing what is enjoined by their religious books. The foreigners no doubt send us goods for their own gain but they do not compel us to use them. The law of the country also does not make their purchase compulsory. The regeneration of the country's industries is, therefore, in the hands of the people themselves if they practice self-abnegation which would help accumulation of capital so much needed for the improvement of indigenous industries. Scientific education is another thing which should receive attention and Government support.

DAILY HITAVADI,
Sept. 27th, 1910.

50. The *Daily Hitavadi* [Calcutta] of the 27th September says that it so happens that the 16th October this year does not coincide with the 30th *Aswin*. The question, therefore, is on which of these dates is the mourning for the Partition—bathing, refraining from cooking, tying on the *rakhi* thread—is to be observed. We, like Babu Surendra Nath, are for the 30th *Aswin*. Some contend, however, that it was with the 16th October in his mind and not the 30th *Aswin* that Lord Curzon partitioned Bengal. This line of reasoning does not, however, commend itself to us.

URIYA PAPERS.

UTKALDIPIKA,
Sept. 17th, 1910.

51. The *Utkaldipika* [Cuttack] of the 17th September refers to the proceedings of a grand meeting held at Benares with the object of popularising sea voyages among Hindus, and observes that the orthodox community must not raise objections when the sea voyage is taken in the interest of trade, commerce, education, sanitation and other good subjects. In the ancient literature of the Hindus, traces are to be found of frequent sea voyages undertaken in the interest of Indian civilization.

UTKALDIPIKA,
Sept. 17th, 1910.

52. The *Utkaldipika* [Cuttack] of the 17th September writes an article on Japanese trade and commerce in which it is clearly pointed out that the Japanese within a short period of 50 years have not only been in a position to compete with the markets of the world in several enterprises, but have also succeeded in establishing their superiority in several industries, handicrafts and other matters. The writer hopes that the Indians may follow the example of the Japanese and improve their industrial condition at least to a limited extent.

URIYA AND
NAVASAMVAD,
Sept. 14th, 1910.

53. The *Uriya and Navasamvad* [Balasore] of the 14th September points out that the want of *pankha* arrangements in the Cuttack Training School is keenly felt not only by the teachers but also by the pupils. It is, therefore desirable that the authorities concerned should try to remove the want on as early a date as practicable.

SAMVAD VAHIKA,
Sept. 15th, 1910.

54. The *Samvad Vahika* [Balasore] of the 15th September fully supports the high encomiums which the *Pioneer* of Allahabad passes on Mr. Brajendra Nath De, Collector of Hooghly, who retires from the Indian Civil Service in Bengal. It is a matter of regret that such a deserving officer was not allowed to advance higher than the rank of a Magistrate-Collector. May God grant him long life to enjoy the pension which he has so tardily earned.

SAMVAD VAHIKA,
Sept. 15th, 1910.

55. The *Samvad Vahika* [Balasore] of the 15th September regrets to point out that the Rani Brajeswari Charitable Dispensary in Balasore, is suffering from want of a competent compounder.

56. The *Utkalbarta* [Calcutta] of the 17th September wishes every success to the sea voyage which Lord and Lady Hardinge are about to take in order to join their posts as Viceroy and Vicerene of India.

UTKALBARTA,
Sept. 17th, 1910.

57. The *Garjatbasini* [Talcher] of the 17th September and the *Utkal-dipika* [Cuttack] of the same date, thank Maharaj Toponidhi Raghunath Puri Gosain of Kothpada for his liberality in making a donation of Rs. 3,000 towards the support of the Hospital at Rai Sungada in the Cuttack District.

GARJATBASINI,
Sept. 17th, 1910.
etc.,

58. The *Utkaldipika* [Cuttack] of the 17th September states that, although according to the provisions of section 106 of the Bengal Tenacy Act, objections are to be filed within three months after the final publication of the record-of rights, yet the *khatians* are given to the zamindars from the Revision Settlement Office after four months from the date of final publication. The editor invites the attention of the Revision Settlement Officers to this bad practice and requests that the final publication operation may be postponed untill the preparation of the *khatians* is complete, that the *khatians* may be made over to the zamindars on the day of final publication and that the *khatians* be written on paper of a better quality.

UTKALDIPIKA,
Sept. 17th, 1910.

59. The *Utkalbarta* [Calcutta] of the 17th September states that a meeting was held at Baripada in the Mayurbhanj State on the 4th September, under the presidency of Rautroy Saheb in which resolutions were passed for raising subscriptions to perpetuate the memory of His late Majesty Edward VII.

UTKALBARTA,
Sept. 17th, 1910.

60. The *Utkaldipika* [Cuttack] of the 17th September states that the funeral ceremonies of the deceased Mahanta of the Emar Math in Puri were performed with great pomp, and that they cost nearly twenty thousand rupees. Many Mahants came from Brindaban, Bihar, Patna, Ganjam, Haridakhandi and Cuttack to take part in the ceremonies.

UTKALDIPIKA,
Sept. 17th, 1910.

61. Hakim Shaikh Wajedulla Senapati Roy, a correspondent of the *Utkal-dipika* [Cuttack] of the 17th September writes to say that the present misunderstanding between the Uriyas and Bengalis may be traced to the want of foresight of some mean-minded Uriyas. History shows that the so-called Uriyas are really foreigners domiciled in Orissa, just like the domiciled Bengalis, only the lower classes such as the Bauris and Pans being the real Uriyas. The Uriyas instead of quarreling with the Bengalis should remain on friendly terms with them and imitate their virtues.

UTKALDIPIKA,
Sept. 17th, 1910.

62. Referring to a criminal case which is pending in the Court of the Sub-Divisional Officer of Panchpidha in Mayurbhanj against Babu Ramdas Bhadudi, a Kanungo in the Settlement Department of that State, for outraging the modesty of a woman of the Pan caste and which has been made over for enquiry to Babu Dwijdas Bhadudi, Settlement Officer, who is a brother of the accused, the *Utkalbarta* [Calcutta] of the 17th September hints that such procedure of the Court is unjust, and that it is always found in Mayurbhanj.

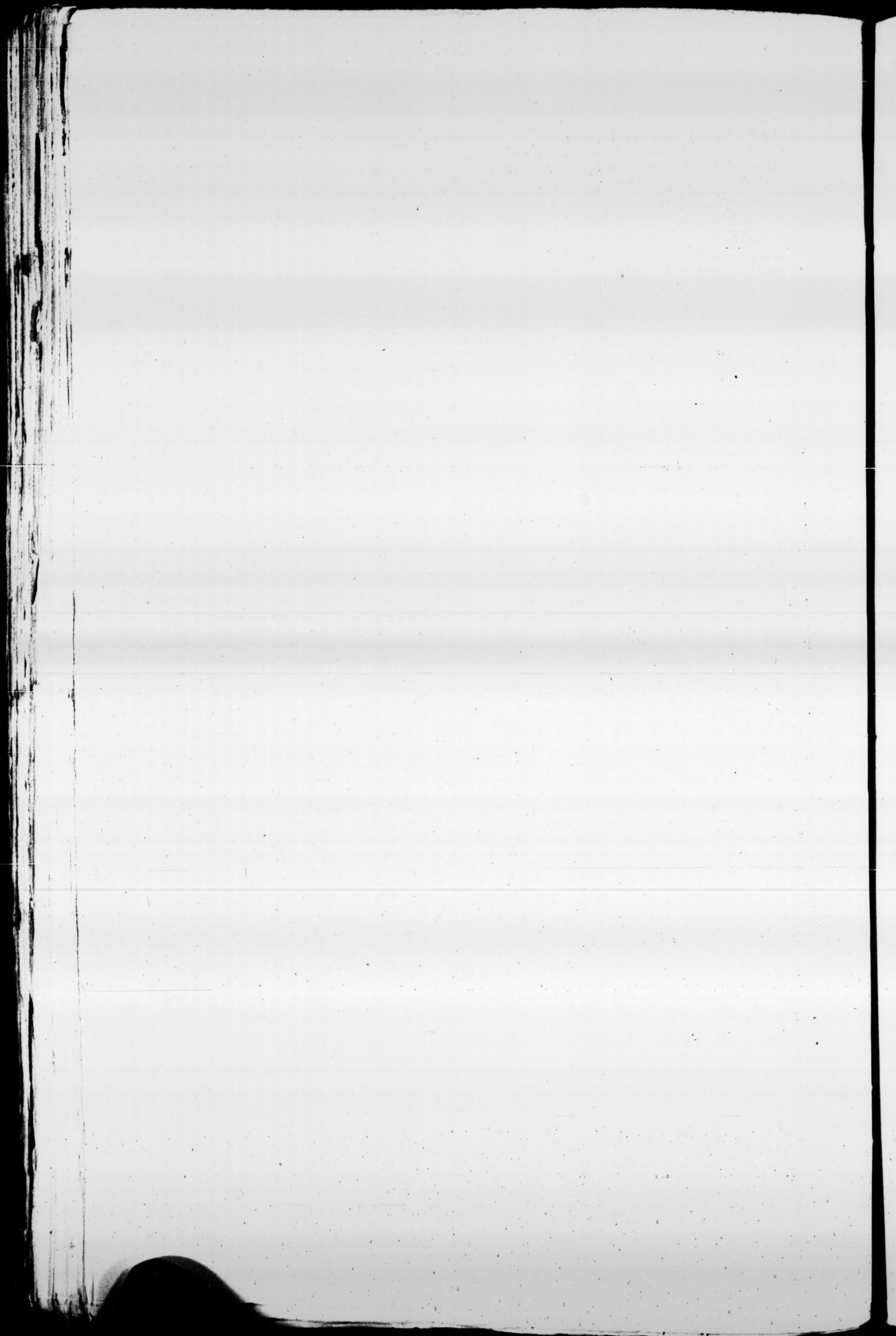
UTKALBARTA,
Sept. 17th, 1910.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE;

The 1st October, 1910.



REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 1st October 1910.

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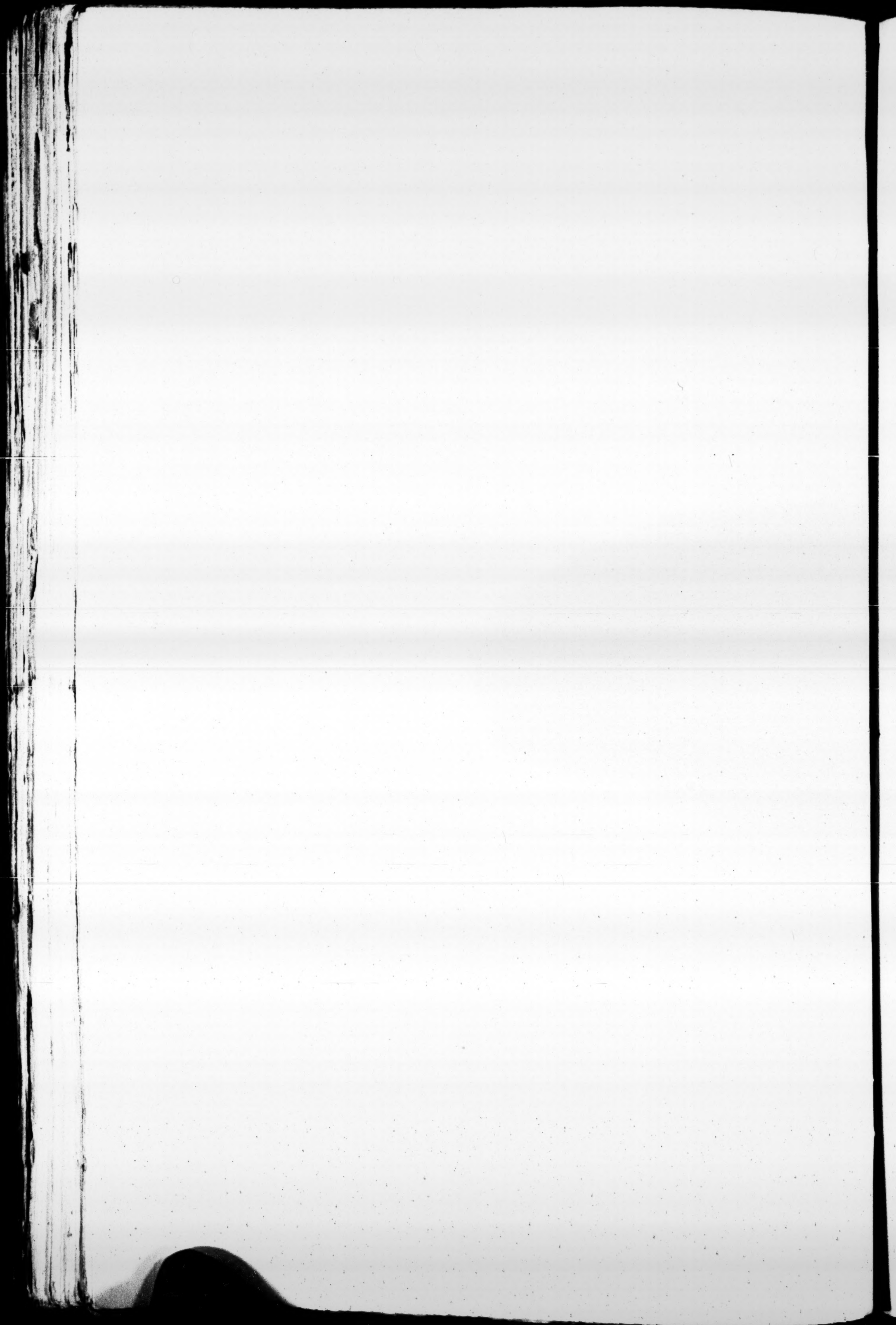
[As it stood on 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	"Beharee"	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	"Bihar"	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
*6	"Day's News"	Calcutta	Daily	Bai Premananda Bharati, age 51, Hindu.	500
7	"Hindu Patriot"	Ditto	Do.	Srish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
8	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu, Baidya.	1,500
9	"Indian Mirror"	Ditto	Daily	Rai Norendra Nath Sen Bahadur, age 61, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	...	500
11	"Karmayogin"	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	"Kayastha Messenger"	Gaya	Do.	Jugal Kishore, age 37, Kayastha	500
13	"Musalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
*14	"National Daily"	Do.	Daily	Bai Premananda Bharati, age 51, Hindu	500
15	"Reis and Rayyet"	Do.	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

* The issue of these papers has been suspended for a time.

ADDITIONS AND ALTERATIONS TO THE LIST OF NEWSPAPERS.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	REMARKS.
1	"Day's News"	Calcutta	Daily	(See above)	Defunct.
2	"Karmayogin"	Ditto	Weekly	(Ditto)	Ditto.
3	"National Daily"	Ditto	Daily	(Ditto)	Ditto.



II.—HOME ADMINISTRATION.

(a)—Police.

1937. The *Bengalee* states that in moving the resolution relating to house searches at the last Conference, Pandit Gispati Kabyatirtha said that the police had taken a list of the volunteers who attended on the pilgrims at Tarakeswar, and in spite of an assurance that they would be put to no inconvenience, had called on their guardians with a view to tracing their antecedents. The journal corroborates the Pandit's statement and asks whether such police activity was not entirely unjustifiable. It is urged that so long as things do not improve in this and similar respects, there can be no ground for complaint if the people are unwilling to co-operate with the police.

BENGALIAN.
22nd Sept. 1910.

1938. The *Bengalee* writes :—"The restrictive measures supplemented by police surveillance have engendered an atmosphere of suspicion. Battalions of policemen attend our public meetings to take notes of the proceedings, no matter by whom these meetings might be called. We do not object to the strictest scrutiny of our proceedings. But all this has the effect of creating the suspicion that those who take part in these public meetings are not always trusted to be able to keep themselves within the bounds of the law and the constitution. It is an unfortunate situation. We beg of our rulers to look at it from our point of view with the eye of sympathy and trust. If the people feel that they are not treated with confidence, there will necessarily intervene an insuperable bar in the way of that co-operation between the Government and the people upon which so much depends."

BENGALIAN.
22nd Sept. 1910.

1939. Referring to the complaints of ill-treatment made by the Dacca under-trial prisoners, the *Bengalee* deeply regrets that there should be a feeling in the country that under-trial political prisoners are not treated as they should be. Although no sympathy is felt for political criminals, it is in accordance with principles of justice and fairness, that no man should be presumed to be guilty until he is proved to be guilty. In the meantime he should be treated as an innocent person, and if his detention is necessary, it should be as little irksome as possible. The official report on the complaint made by the Dacca prisoners is awaited.

BENGALIAN.
23rd Sept. 1910.

1940. The *Amrita Bazar Patrika* asks the Government of Eastern Bengal and Assam to take the earliest opportunity to remove the cause of complaint and re-assure the public mind.

AMRITA BAZAR
PATRIKA.
23rd Sept. 1910.

1941. The *Bengalee* considers it noteworthy that the Eastern Bengal and Assam police often refuse to enquire into theft and burglary cases. It is presumed that they abstain from making enquiries so as not to spoil the average of successful investigations. Enquiry has been refused in nearly 12,000 cases of burglary and theft. The percentage of cases not enquired into is as follows :—

BENGALIAN.
23rd Sept. 1910.

1906	..	..	...	...	51.4
1907	...	...	...	...	51.4
1908	...	...	...	...	54.7
1909	...	...	...	...	61.6

In the face of these figures it is nonsense to speak of unjust charges being made against the Police, and of the cause of law and order being undermined.

1942. Referring to the prosecution of some fishermen for fishing in the river near Ulubaria and thereby obstructing navigation, the *Bengalee* expresses a hope that as the question affects the livelihood of a whole community of ignorant fishermen, the authorities will issue orders prohibiting police interference.

BENGALIAN.
24th Sept. 1910.

(b) Working of the Courts.

INDIAN EMPIRE,
20th Sept. 1910.

1943. The *Indian Empire* reports that of thirteen capital sentences passed by the Sessions Judge of Gonda, in what is known as the Basnera dacoity case, only one has been upheld on appeal. "But for the appeal," comments the journal, "twelve human beings, who should not have been sentenced to death, would have been judicially murdered. We can have no other term to apply to it. Is it not time that the legislature should devise some means to put an effective stop to such scandals?"

INDIAN EMPIRE,
20th Sept. 1910.

1944. Having regard to the adverse comments passed by Mr. Justice Chatterjee, on the translations of certain articles submitted by the Crown in the *Rangpur Bartabaha* case, the *Indian Empire* urges that in future all such cases should be tried before Indian Magistrates and Judges. Should such an arrangement not be always feasible, it is suggested that European Magistrates or Judges should at any rate be assisted by one or two educated Indians.

AMRITA BASAR
PATRIKA,
22nd Sept. 1910.

1945. The *Amrita Basar Patrika* reports that a public meeting at which the District Magistrate presided was recently held at Gaya, for the purpose of establishing arbitration courts in the interior of the district. The journal cordially supports the movement and says that if the Magistrate succeeds in his efforts, he will deserve the thanks of the community. It is hoped that his example will be followed by other District Officers.

TELEGRAPH,
24th Sept. 1910.

1946. Referring to the acquittal on appeal of a villager of Dinajpur who was convicted and sentenced to death by the Sessions Judge on a charge of having murdered the husband of his paramour, the *Telegraph* writes:—"One can very well see that it would have been nothing short of judicial murder if effect had been given to the judgment of the Sessions Judge. It is equally true that it is as much a crime to murder a man as to execute him without sufficient reason or justification. As this would have been wanting in the case under notice, the sentence of death would have been tantamount to a crime when the evidence on which the Sessions Judge had come to his decision was not found sufficient by the High Court."

(d)—Education.

MUSSALMAN,
23rd Sept. 1910.

1947. The *Mussalman* has received several complaints of Hindu inspecting officers in the Education Department, asking teachers of *pathshalas* not to teach certain books written by Muhammadans. As a typical case the journal reports that Babu Jogendra Nath Haldar, the Assistant Deputy Inspector of Schools, Baduria Circle, while inspecting a school in village Khaspur, found that *Shishuranjan Varna-sikshya* by Mr. Mozammel Haq of Santipur was being read there. This so enraged him that he immediately banned the book. The people are at a loss to understand the significance of the prohibition.

HINDOO PATRIOT,
27th Sept. 1910.

1948. The *Hindu Patriot* approves of the action of the Council of Native Education in Madras in endeavouring to discourage the marriage of boys during the period of study, and to introduce religious teaching in schools and colleges. It is hoped that the movement will extend to every province in India.

BENGALER,
27th Sept. 1910.

1949. The *Bengaler* agrees with the *Times* that the policy of regarding education only as a subsidiary enterprise must be replaced by a vigorous and active policy which will subordinate most other needs to those of education.

(e)—Local Self-Government and Municipal Administration.

MUSSALMAN,
23rd Sept. 1910.

1950. The *Mussalman* regrets that the Government did not see its way to nominate a non-official Muhammadan representative for the Serampore Municipal Board.

1951. Referring to the rumour that the Hon'ble Mr. Gourlay may possibly be the next Chairman of the Calcutta Corporation, the *Amrita Bazar Patrika* says that a better selection could hardly be made, for few senior officers know Calcutta as well as he does and fewer still enjoy as much of the people's confidence as he.

AMRITA BAZAR
PATRIKA,
23rd Sept. 1910.

1952. The *Telegraph* objects to the substantive appointment of Mr. Payne as the Chairman of the Calcutta Corporation on the ground that he is not only a very junior officer, but is so inclined to centralise affairs that the rate-payers have become anxious. The sooner, therefore, Mr. Payne, is divested of his authority as Chairman, the better for the metropolis. The rumour that the Hon'ble Mr. Gourlay will be appointed as the next permanent incumbent, is a welcome one. It is anticipated that being well acquainted with Calcutta and its people, he will give satisfaction to the citizens.

TELEGRAPH,
24th Sept. 1910.

1953. The *Hindu Patriot* suggests that three Judges, including the President, should sit in the Special Tribunal contemplated in the Calcutta Improvement Trust Bill. It is urged that a Barrister-Judge of the High Court should be President and that the other two Judges should be one, a District Judge, and the other, either a European or an Indian from the Bar. The presence of one of His Majesty's Judges in the Special Tribunal will, it is held, inspire greater confidence, and if he is assisted by two other Judges as suggested, the public will have no cause for complaint.

HINDU PATRIOT,
24th Sept. 1910.

(h)—General.

1954. With reference to the co-operative credit movement in Bengal, the *Indian Nation* writes:—"What the movement most needs is not money, but men who are willing and able to popularize an idea which spells salvation to the nascent rural and agricultural life of India. Here is an opportunity for the landholders of Bengal to supplement the action of Government in the interest of the people. Indifference and ignorance in all matters except the screwing of rents from tenants are, however, the outstanding disabilities of the *genus* landlord in Bengal. No co-operation can be expected from them as a class and the success of the co-operative credit movement must be principally left, as in so many other matters of prime importance, to the efforts of Government. As a people we have a genius for sacrificing the real for the ephemeral, and in no instance is this national trait so well illustrated as in our attitude in this matter."

INDIAN NATION,
19th Sept. 1910.

1955. The *Indian Mirror* says that both from an economic and political point of view, the co-operative credit movement deserves the practical sympathy and assistance of the educated and influential classes.

INDIAN MIRROR,
23rd Sept. 1910.

1956. The *Indian Empire* says that if any of the aristocrats is to be appointed to the vacant seat in the Bengal Executive Council, it should be Raja Peary Mohan Mukherjee. If not, Mr. B. De, Dr. Rash Behari Ghose, Babu Lal Mohan Das, Mr. A. Rasul, Mr. Ahmed, Babu Deba Prosad Sarbadhikari or Babu Surendra Nath Bannerjee may be selected. There is no dearth of good men, but it is not known what policy will guide the selection.

INDIAN EMPIRE,
20th Sept. 1910.

1957. The *Indian Empire* gives expression to the sincere thanks of the general public for Sir Edward Baker's clemency in reducing the sentence passed on the editor of the *Matripuja*.

INDIAN EMPIRE,
20th Sept. 1910.

1958. The *Amrita Bazar Patrika* is interested to know that in Sir Edward Baker's opinion, as expressed in the course of His Honour's interview with Mr. Carpenter, the American Journalist, the day will never come when the British will give up India. That is believed to be the view of every Englishman, be he a Conservative, Liberal, Radical, Labourite or Socialist. The bulk of the Indian

AMRITA BAZAR
PATRIKA,
21st Sept. 1910.

population will, however, be quite satisfied if they enjoy a rule under England which enables them to develop the industries of the country.

AMRITA BAZAR
PATRIKA,
22nd Sept. 1910.

1959. The *Amrita Bazar Patrika* reports that Sir Edward Baker on the same occasion told the American Journalist, that India supported 200,000 troops which were ready to fight for the mother country at a moment's notice. "Yet," says the journal, "there are English statesmen who will not allow England to bear a portion of the cost of the Indian Army, though it is utilised more for protecting Imperial than Indian interests."

The cost of the Indian Army.

AMRITA BAZAR
PATRIKA,
22nd Sept. 1910.

1960. The *Amrita Bazar Patrika* says that if the infant industries of the country, which are at present hampered by principles of free trade, can be protected, a great advance will have been achieved. The people should, therefore, cry for a protective tariff.

The infant industries of India.

BENGALIEE,
23rd Sept. 1910.

1961. The *Bengalee* thinks that the opium traffic should be suppressed, but that from whatever point of view it may be considered, the abandonment of the opium traffic is an Imperial question. The Imperial Government should, therefore, make good at least a part of the revenue thus sacrificed.

Opium traffic.

AMRITA BAZAR
PATRIKA,
23rd Sept. 1910.

1962. The *Amrita Bazar Patrika* complains that the reduction of the maximum age for the Civil Service Examination to 23, will make it very hard for State scholars from India to compete, as they ordinarily graduate at about 22. Then again if the B. L. course be made a three-year one, a man would be 26 or 27 before he obtains his degree in Law; and as the maximum age for candidates for the Judicial service is 30, very few would be fortunate enough to gain admittance to it, specially if the authorities insist on appointing M.A.'s, and B. L.'s only.

The Civil and Judicial Service examinations.

AMRITA BAZAR
PATRIKA,
27th Sept. 1910.

1963. The *Amrita Bazar Patrika* complains that although 25 years have passed since the Public Service Commission recommended the promotion of members of the Subordinate Judiciary to the bench of the High Court, nothing has as yet been done in Bengal in this connection, although in Bombay and Allahabad, where the recommendation has been given effect to, the Sub-Judges appointed to the respective High Courts have done well after their promotion.

Claims of the Subordinate Judiciary to High Court Judgeships.

BIHAR HERALD,
24th Sept. 1910.

1964. The *Bihar Herald* publishes the following astrological forecast by Pandit Ram Prasad Sharma Rishiji of Bankipore "Jupiter and the Moon are very powerful in Lord Hardinge, the Viceroy-elect of India; and therefore His Excellency is expected to rule India with kind-hearted policy. Our countrymen will be sincerely attached to our future Viceroy. His Excellency's period of Viceroyalty in India will be written in letters of gold containing interesting and important historical events. The political state of the country will much improve."

An Astrological forecast of Lord Hardinge's Viceroyalty.

BENGALIEE,
27th Sept. 1910.

1965. The *Bengalee* writes:—"The partition is not, indeed, a dead issue. Islam, even in East Bengal, cannot be long irresponsible to the world-wide impulses of nationalism which have moved the heart of the Muhammadan world. As education spreads, the desire will grow amongst them for administrative reunion with men of the same race, speaking the same language. The Muhammadans of East Bengal were originally opposed to the partition. They were won over by the bait of preferential treatment. But other forces more potent than what official favours can create will spring into existence with the growth of education; and sooner or later, it may be within the lifetime of a generation, the Mussalman population of the new province will unite with their Hindu fellow-subjects in the demand for the modification of the partition."

The Partition.

BENGALIEE,
28th Sept. 1910.

1966. The *Bengalee* learns that the Government of India's final decision on the question of an excise duty on tobacco is about to be communicated to the Secretary of

Excise duty on tobacco.

III—LEGISLATION.

State. As the unanimous opinion of Local Governments and public bodies is decidedly against the imposition of the tax, it is hoped that the India office will not be led by the clamour of an interested party in England to bring an undesirable and unjustifiable pressure to bear on the Government of India.

1967. The *Hindu Patriot* says that tobacco is a necessary of life to a large portion of the Indian people, and that the proposal to put an excise duty on Indian tobacco has been strongly resented. It is recommended that the proposal be dropped.

Excise duty on tobacco.

HINDU PATRIOT,
26th Sept. 1910.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

1968. The *Amrita Bazar Patrika* thinks that the main cause of malaria is the insanitary condition of villages which, it is alleged, require to be remodelled "on the old lines."

Indian village sanitation.

AMRITA BAZAR
PATRIKA,
24th Sept. 1910.

VI.—MISCELLANEOUS.

1969. The *Mussalman* regrets that Mr. Aziz Mirza, the Honorary Secretary of the all-India Moslem League, should exhort Indian Mussalmans not to participate in the happy and ennobling ideal of attaining self-government within the empire.

Moslem politics.

MUSALMAN,
23 d Sept. 1910.

1970. The *Amrita Bazar Patrika* writes: "In a world such as ours," says our contemporary (the *Pioneer*), 'the meek are apt not to get all the good things they deserve.' Why do you then cry 'murder, help', when the meek Indians assert their just and legitimate claims? We beg pardon, they are 'natives' and the precious advice of the *Pioneer*, therefore, cannot apply to them. In their case it is poison—is it not?"

The *Pioneer* on the "Provincial Lamb."

AMRITA BAZAR
PATRIKA,
23rd Sept. 1910.

1971. The *Bengalee* is confident that the report of the Committee appointed to enquire into the cause of the recent *pan* scare, will reassure the public mind.

The *Pan* scare.

BENGALKEE,
23rd Sept. 1910.

1972. The *Telegraph* is pleased to note that the experimental cultivation of jute by a small Bengali settlement near Thaton in Burma has been entirely successful. It is hoped that this experiment will induce young Bengalees to consider the advantage of colonising Burma, where rice, jute, cereals, vegetables and fish are easily obtainable and where they can live under the British flag without the disadvantages which mark the emigrants' life in British Colonies.

Jute cultivation in Burma.

TELEGRAPH,
24th Sept. 1910.

1973. Referring to the proposed memorial to His Excellency Lord Minto, the *Indian Mirror* says that the Bengal Chamber of Commerce is right in assuming that the eminent services of Lord Minto during the term of his Viceroyalty will ensure for them the support of all classes in the project now initiated.

The proposed memorial to Lord Minto in Calcutta.

INDIAN MIRROR,
24th Sept. 1910.

1974. The *Telegraph* says that the only good which has accrued from the last sessions of the Bengal Provincial Conference, is the credit annexed by the promoters themselves for having broken the long spell of silence in political affairs. The paucity of delegates was apparent to any one who attended the conference. Out of the 150 delegates announced by the *Bengalee*, very few came from the mufassil, and delegates' tickets were being sold a few minutes before the opening of the conference.

The Bengal Provincial Conference.

TELEGRAPH,
24th Sept. 1910.

1975. The *Bengalee* addresses the Anglo-Indian critics of the Bengal Provincial Conference as follows:—

The Anglo-Indian Press and the Provincial Conference.

BENGALKEE,
24th Sept. 1910.

"Leave us alone. We need no guidance from you. We are well able to take care of ourselves and follow according to the light that is in us, the path which we believe will

lead us to the destined goal, where we shall claim with you the common rights and privileges of the citizens of a self-governing unit of the British Empire.

STAR OF UTKAL,
24th Sept. 1910.

1976. Commenting on the *Bengalee's* exaggeration of the number of delegates at the Bengal Provincial Conference, the *Star of Utkal* writes:—"The daub and paint of the *Bengalee* has not been successful. Political agitation for the present is not popular."

The *Bengalee's* account of the
the Provincial Conference.

BENGALUR,
25th Sept. 1910.

The *Englishman* on the Bengal
Provincial Conference.

1977. Commenting on the *Englishman's* criticism of the Bengal Provincial Conference, the *Bengalee* says that a change in the editorship of that paper would be a blessing both to the people and the Government.

INDIAN NATION,
26th Sept. 1910.

1978. The *Indian Nation* writes:—"The Bengal Provincial Conference has met and dissolved. Except furnishing copy for newspapers it has served no useful purpose. It has not focussed public attention in a manner or

The Bengal Provincial Con-
ference.

degree which can be gratifying to its promoters. Everywhere but in the columns of the *Bengalee* the Conference has been called a failure and rightly. Regarded either as a contribution to current politics or as the articulation of the views of a section of the Bengalee people, the proceedings of the Conference have no importance. The wordy presidential address of Babu Ambica Charan Mozumdar was flat, commonplace and mischievous. Not an original thought or expression, is to be found in the dreary expanse of print which conveyed to the public the views of Babu Ambica Charan Mozumdar on the present situation. But there is again the wearisome reiteration of the refrain about the partition of Bengal, the innocent character of the boycott movement and the hysterics about repression. None of these questions have gained, from the point of view of Babu Ambica Charan Mozumdar's adherents, from his address at the Conference. Rather has it disclosed in striking light the shallowness of the political propagandism which has been artificially fed on fables about the partition, boycott and repressive measures. Leaving misrepresentations and mental obliquity alone, there is a graver charge to which Babu Ambica Charan Mozumdar has laid himself open. His pronouncement that the *Swadeshi* movement is the bugbear of the bureaucracy and his jibes at the Reform Scheme betray a perversity which is hardly credible. Mozumdar Babu and his friends have done nothing but talk about *Swadeshim* when it suits them to vilify Government to an audience of school-boys. It is Government that has read in the honest commercial *Swadeshi* cult of the day a new chapter of Indian history and it is under official direction and stimulus that the cult has obtained a practical hold in the country. If Babu Ambica Charan Mozumdar is not aware of this patent fact, he has clearly no business to presume to be spokesman of a province; if he does, his dishonesty is audacious. And what opinion can the unprejudiced public form of his remarks—we will not call them criticism—about the recent executive and administrative reforms? They indicate a spirit of blind opposition and bigotry which is a luminous commentary on the public life of Bengal as reflected in the Congress mirror. With such apostles of the so-called moderate party in evidence, it is not surprising that we are discredited in quarters where we would otherwise have been supported. Not everywhere is it known that the high priests of the Congress party in Bengal are as little representative of the bulk of the people as the Extremists. The mischief is that the coterie of men who are identified with the Congress or rather with what is left of the Congress assume an importance which is not theirs, pretending to voice the sentiments of their countrymen when they are only indulging in the hackneyed snibboleth of a disintegrated and soulless organisation."

BENGALUR,
25th Sept. 1910.

1979. Commenting on the attitude of Indian women to politics, the *Bengalee* writes:—"The mother, the wife and the sister must not only love the son, the husband and the brother, but must be able to sympathise

Position of women in Bengali
society.

with them in the struggles they carry on for political and social expansion and must understand the implications of these struggles. Otherwise one of two things must happen. Either life in the family must be robbed of a portion of its joy, its happiness and its harmony, or the struggles themselves would be wanting in strength and in reality. The genuine political worker would

find but inadequate happiness in the companionship of a mother or a wife who has no political ideas and no political sympathy, the husband or son who finds perfect happiness in companionship of this kind can at best take only an inadequate interest in the higher concerns of life."

1980. The *Bengalee* writes:—"An esteemed English correspondent writing from London under date September 9, says, Reuter and the Midnapore case. 'It is suggestive that Reuter has kept us wholly in the dark as to the progress of the hearing in the Midnapore case. Regarding the Dacca case there is a daily telegram'. Who will explain this attitude on the part of Reuter's agency?"

BENGALEN.
27th Sept. 1910.

G. C. DENHAM,

Special Asst. to the Depy. Insp.-Genl. of Police, Bengal.

OFFICE OF THE BENGAL SPECIAL DEPARTMENT,

9, ELYSIUM Row,

The 1st October 1910.

